

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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NO. 34.

ORIGINAL SERMON.

By T. J. SAWYER.

If thou faint in the day of adversity thy strength is small. Proverbs xxiv, 10.

It has often been remarked that seasons of prosperity are attended by peculiar dangers—dangers even greater than those which accompany adversity. Unwilling as we may be to believe this, it is still, I think, susceptible of abundant proof. Our text seems more than to hint such a sentiment. "If thou faint in the day of adversity thy strength is small." As much as to say, it must be weakness indeed that will flag in an hour of trial. The spirit must be ignoble which will suffer itself to falter and faint in seasons of darkness and distress.

The influences that prosperity and adversity exert upon us are exceedingly unlike. Prosperity is generally thought a blessing and adversity is regarded, if not a curse, yet as something very much to be loathed and if possible to be avoided. The truth probably lies here. Prosperity is a blessing, but like all other blessings liable to abuse, and when abused is almost uniformly succeeded by adversity. Now adversity is not a curse, for it is often, if not always, necessary to our welfare and happiness. It is like medicine to the sick, which if it be unpalatable is still salutary.

I have just remarked that seasons of prosperity are attended by peculiar dangers. Flattered by success we lose sight of ourselves. We forget what we are and begin to imagine that we are far greater and better than facts would justify. We lose sight of our entire dependence on Heaven, and rely too much on our own native wisdom and strength. Pride reigns in a heart where humility should live, and eager expectation plumes her wings, when we ought to listen to the whisperings of distrust. Nothing more readily subverts our better judgment, or renders inefficient the dictates of prudence than sudden prosperity. The ordinary energies of the soul are paralyzed, the better affections of the heart become corrupt, and the understanding seems perverted from its usual destination.

Who has not seen an individual, whom fortune had elevated above himself, suddenly thrown from his height and left hopeless, bereft and undone? Who is not acquainted with the history of those who in seasons of prosperity have committed crimes at which humanity shudders, and from the very recital of which a little while before they themselves, in their humility and purity of heart, would have turned away in abhorrence?

Sacred history informs us of such reverses in circumstances, and attended with such changes of moral character. In the book of Kings we read that "Elisha (the prophet) came unto Damascus, and Benhadad the king of Syria was sick; and it was told him saying; the man of God is come hither. And the king said unto Hazael, take a present in thy hand and go meet the man of God and inquire of the Lord by him saying, shall I recover of this disease? So Hazael went to meet him, and took a present with him even of every good thing of Damascus, forty camels burden, and came and stood before him and said, Thy son Benhadad hath sent me to thee saying, shall I recover of this disease? And Elisha said unto him, Go, say unto him, Thou mayest certainly recover. Howbeit the Lord

hath showed me that he shall surely die. And he settled his countenance steadfastly until he was ashamed. And the man of God wept. And Hazael said Why weepest my Lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel. Their strong holds wilt thou set on fire, and their young men wilt thou slay with a sword, and wilt dash their children. And Hazael said, What is thy servant a dog that he should do this great thing? And Elisha answered, the Lord hath showed me that thou shalt be king over Syria."

We observe in this simple story a development of a common weakness of our nature. We are ignorant of ourselves. In the ordinary walks of life, we know not what would be our dispositions and our conduct were we elevated to power. Hazael could not refrain from an honest exclamation of surprise at the catalogue of enormities which the prophet was charging to his future life. "What, is thy servant a dog that he should do this great thing?" Now mark the brief but comprehensive answer of the prophet. "The Lord hath showed me that thou shalt be king over Syria."

This simple circumstance was sufficient to explain any seeming contradictions in the character of Hazael. Heretofore it is probable he had discovered no unusual dispositions to violence and cruelty. But heretofore he himself had been a subject. Now however no will was to curb or control his own. Every wish was to be obtained, every propensity gratified. Prosperity was to freeze the very currents of clemency and love, and to break asunder all the better feelings and tender sensibilities of his nature.

The prophet was not mistaken. Hazael returned—murdered his master—ascended the throne of Syria, and became the author of all the enormities which had been foretold of him. Had Hazael never been king over Syria, he would not only not have had power thus to tyrannize, but what is more in all probability, he would never have felt the disposition.

It is not saying too much to declare that in this case Hazael's prosperity was his moral ruin. His heart lost its tenderness in elevation to power. His conscience forgot its authority in the multiplicity of his crimes.

Take another example of more common occurrence. Here is a young man of industrious and virtuous habits—whose only inheritance is health, an unblemished character, and an honest and honorable occupation. Accident, a legacy or lottery, makes him suddenly affluent. In how great a portion of cases, does such fortune bring in its train dissipation and death? But for such an influx of unearned wealth this young man might have been saved from ruin, and lived a useful, happy and respected member of society. As it was, prosperity proved his overthrow.

But wealth or power is not the ambition of all. Others seek for praise and its acquisition is prosperity. How often is youth elevated by honest and well intended praise above itself? Who has not felt how difficult it is to withstand the insinuating tongue of flattery?—to hold in curb the boyish feelings that still linger in his heart ready to burst out at every impulse? Who has not realized the Herculean task, under the well meant praise of friendship, to make himself a man—to resist the winning words that

steal upon his ear, and to feel that he must judge with rigor, and for himself his own character and his own powers.

However grateful to our hearts may be the decisions of our friends, it must be recollected that they are partial judges, and that we must act, if we would act, with safety and honor, on the deliberate convictions of our own minds. In despite of this necessary caution how many young men of vigorous intellect—of ready and commanding talents, and pure, warm hearts, have been ruined by listening to the syren voice of popular praise, or the still more seductive whisperings of private commendation? Elated by prosperity they imagined themselves qualified for every enterprize and able to overcome every obstacle. An overweening confidence in themselves—an exaggerated opinion of their intellectual powers and moral worth, led them to tread with haughty if not careless step, paths of insecurity and danger. And perhaps they learned, but too late, when the false step was taken that he who flatters to-day can betray to-morrow. When once the fatal bubble is burst—when the spell is broken, there are but too many instances where those most instrumental in raising to that dizzy height are first to hurl the victim to the abyss below. Then witness the change. What but yesterday was learning, to-day is pedantry—what was genius fades into successful impudence—what was virtue becomes nought but hypocrisy. Thus falls unlamented through the insidious influence of prosperity one whom nature had moulded for a great and good man.

We hazard little in saying that prosperity is attended with dangers equal if not superior to those of adversity. It is true prosperity and adversity operate equally sometimes to our destruction, but they operate by very different means. If a shock of adversity can break down the soul and crush it in the dust, prosperity can likewise poison its principles, destroy its moral sensibility, and leave it to a fate far more lamentable than despair.

I have always admired the prayer of Agur. It is full of wisdom, and presents the peculiar dangers to which under different circumstances we are exposed. "Give me neither poverty nor riches—feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, and steal and take the name of the Lord in vain."

The rich are more apt to separate themselves from the Almighty—and to say in their hearts who is the Lord? In themselves they more frequently rely. They are tempted to feel that it is their own wisdom and power that has purchased them success.

The poor on the contrary, often seek in poverty an excuse for their vices. If they steal, they would flatter themselves it was through necessity. If they take the name of God in vain it is owing to their affliction.

"If thou faint in the day of adversity thy strength is small."

A world where misfortunes were unknown, would be little fitted for man endowed with his present nature. He was formed for a state of excitement and activity—a scene where frequent changes should call for almost constant exertions—a theatre where the varying circumstances of life should give play to all his sensi-

bilities and exercise to all his powers. He has hopes and fears to be excited—labors to undergo and disappointments to meet.

We are sometimes too much disposed to complain at the instability of the world, and too much given to murmur under its sorrows. We forget that this very instability of all earthly things is a token of divine wisdom, and these very sorrows the oft returning memorials of our Father's love.

Were there no instability there would probably be no danger, and where danger is unknown and unapprehended we should, with our present love of ease, soon cease to act. All our powers and faculties, that owe so much of their strength to exercise would first lose their energy and then waste away. Were there no sorrows in the world the native sympathies of our souls, those feelings that add so much to the value of human life, could never be developed. We should live indeed, but it would be to the eternal frosts of Stoicism. The heart would beat, but it could not feel. And who would wish to exchange this world with all its sorrows, its pains and fears for a state of cold insensibility, in which heart should no more mingle with heart, and where tears of sympathy should no longer be shed together?

Were there no sufferings to be endured—was all ease and comfort, we should find no occasion for the exercise of *patience*, and no opportunity for the trial of our confidence in God. How important to human happiness, at least, under our present constitution, these are, we may all well know. One is a passive virtue and yet it enables us, to suffer not only with resignation, but also with improvement, the various evils to which we are exposed. It qualifies us likewise to judge better of the rich and numerous blessings we enjoy. The patient man bears up with fortitude under trials, for he feels as did Job of old, "Shall we receive good at the hand of the Lord, and shall we not receive evil." Closely connected with patience is resignation, what every man needs to make him comfortable, and what imparts to the true christian much of his happiness.

With all the darkness and gloom it brings along with it, we cannot doubt that adversity is still a blessing. We cannot *doubt*, because we know him who orders it, and from our acquaintance with his moral character, we know it impossible that he should admit into his system any thing which in its ultimate consequences was not destined to work out superior good.

Occasional seasons of adversity, (and they are far less frequent than in our melancholy musings we generally imagine,) are almost indispensable to our moral and religious advancement. This life, checkered as it is, is a school adapted to the circumstances and wants of our natures, the improvement, if not the perfection of our powers. To be what our Father intended we should be, *men* in moral courage—resistance of temptation and endurance of suffering—we must be exposed to trials. It was not beneath our Savior himself, "to be made perfect through suffering." And evidently he who cannot successfully withstand the allurements of vice in its most enticing forms, is yet wanting in moral power. He has not acquired that strength of religious principle which constitutes the highest dignity of human nature. Now were there no temptations to sin, no exercise could be given to our moral powers—we should act right but with the mechanical exactness of an automaton, when personal volition is lost in the sterner dictates of necessity. Weakness may lead us to lament—but wisdom would, and experience will yet teach us to be grateful—that God has given such a winning power to the seductions of vice. Greater far is the victory and nobler the conquest of him who resists and conquers. The proudest triumph which success awards to political sages

or military chieftains is insignificant compared with what he merits who morally great overcomes himself, his evil propensities and passions, and thus allies his heart more nearly in virtue to the divinity of heaven.

Although adversity, in the providence of God is a blessing, it is still a blessing like all others, liable to abuse. Sometimes we will not look forward with hope, nor see the gracious designs of our heavenly Father. In other words we will not recognize his love in our chastisement.

"If thou faint in the day of adversity thy strength is small."

It is weakness alone—weakness of body or of mind that can betray us into such practical folly. In such seasons, particularly, the heart should summon up all its energy to bear with manly and christian fortitude, the allotments of a wise and righteous providence. It is then, we should try our ways, and turn unto God.

Profane history affords many examples of singular reverses of fortune, and of almost superhuman endurance, under the direst calamities that befall mankind. Worldly greatness gains new splendor from sufferings endured with unshrinking heart. Who has not seen more to admire in Louis 16th on the scaffold than on the throne? The character of Napoleon, that prodigy of nature, shone with more resplendent lustre in the loneliness of sea-girt Helena, than on the battle-field, or seated in the exercise of almost unlimited power. To fall from the greatest height of exaltation, where his word could save or destroy, to a state of captivity and exile, was a reverse that the world can seldom behold. Yet I am not permitted to doubt that many who will never be written on the page of history, have manifested fortitude under trial superior to that of the conqueror of Europe. Napoleon felt that though an exile, the eyes of an admiring world were fastened on him. And that gaze no doubt ministered excitement and courage to a spirit that might otherwise have fainted. How much nobler is that being who bears up with fortitude in the hour of adversity, when there is no soul to sympathize with, and no voice of compassion to encourage and strengthen his heart—who, poor and forsaken, sustains with unrepining patience his allotment of sufferings, and whispers the sad tale of his sorrows into no ear but that of heaven?

It is lamentable to behold as we sometimes do, a man broken hearted by misfortune, falling into despondency, leaving all to ruin, while he indulges an uncalled for and useless grief, or attempts to drown his sorrow in the midnight revel or the maddening bowl. The day of adversity is certainly no season for inactivity or stupefying indulgence. It is only imbecile minds that can sit down under misfortune, and resign all hope without a struggle. The magnanimous spirit seems to gain strength in disaster, and to rise over difficulties with the more ease as they thicken around him. Hope whispers him that all is not lost, and tells him that in prudence, perseverance and energy, is *success*, or at least the highest consolatory reflection that he has done his duty well, and failed nobly, if fail he must.

To conclude. Our subject and the foregoing remarks may teach us that seeming prosperity is not always to be coveted, and that adversity, since it is a trial of our patience and our confidence on God, is disqual for our good. May the Lord sanctify to our spiritual improvement all providences through Jesus Christ. Amen.

AN ADDRESS

Delivered at the laying of the corner-stone of the Universalist church in the city of Buffalo, May 17, 1832.

BY G. W. MONTGOMERY.

My friends, we have assembled on an inter-

esting, and to us an all important occasion—an occasion that is well calculated to engage our energies, and to call forth the warm feelings of our hearts, glowing with love for the cause we espouse; an occasion that bids us beware how we mar the prosperity of Zion, or obstruct her course in the war she is waging against error and vice, by forsaking her ranks, or acting contrary to her requirements; an occasion that must cause us to "rejoice in the Lord," and to "joy in the God of our salvation;" for on this day has the corner stone of your temple been laid.

A temple in which you and your children can worship the God of your fathers, according to the views you possess of his character, and of the magnificent plans which he is engaged in fulfilling. A temple in which you can enter freely and without fear; a rich privilege, which men of past years have not enjoyed. A privilege that should be prized above all others; for if the superstitious fanaticism that once reigned with all its murky horrors, was now in full force, you are characterized by enough to claim for you the changeling name of heretic, and to insure you a speedy doom. But, though you differ broadly from all other sects in opinion, yet no rack interposes between you and the free exercise of conscience; no horrible dungeons yawn to receive you to an unmitigated doom of suffering; no stake is reared, neither do flames flash to destroy you for the *glory of God*; but free as the mountain air; independent as the eagle when he goes forth among the chainless clouds of heaven, are your consciences, and the right of expressing, circulating, and defending your opinions, so long as they destroy not your neighbor's rights, or injure community.

As a solid proof of this unalienable right, this stone is a standing monument. It tells of the liberty you possess—it tells of your prosperity, and of the untiring progress of liberal sentiments—it declares the love you possess "for the faith once delivered unto the saints." And depend upon it, that with your reasonable exertions, under Providence, it is also the corner stone of your prosperity—will be the means of rolling onward the beloved cause of Zion, and of urging her to smile here, in all her loveliness.

You possess every motive necessary to call out the heart's best feelings in the work you have this day commenced; for the Deity which you will worship in the proposed temple, you believe to be a God of love; overflowing nature with the rich expressions of his bounty; swelling its waters abroad for the happiness of all; and whose power will not rest, until all mankind shall have been bathed in its influence and washed in salvation and purification. The motives which such an expansive view of His character, furnish, as inducements to copy his perfections, have a most efficacious effect upon the feelings, and are calculated to fill the heart with an unbounded benevolence for all mankind, causing us to view them with the eye of affection, and to consider them bound unto us as brothers and sisters, by the relation which exists between God and all his children.

But the privilege of worshipping without molestation, is not the only advantage to be derived from the erection of your temple; for your prosperity will exert a benign and genial influence directly upon those around you, and indirectly upon the whole land. Its influence will be felt in that war you are waging against error and vice; a war which demands a constant and unyielding declaration of your opinions, and an unceasing expression of pure and holy example, in order to make it successful.

However in the event of your success, your trophies are not to be the stocks and stones of Africa's long degraded sons, or the Juggernaut of India's benighted land—they are not to be the unity of Church and State, and the accomplishment of an abominable idolatry, by wielding

political power to the destruction of the liberty of conscience, under the pretence that it is the command of Him of heaven-born memory—neither is your object to apply a false and illegitimate religion as a lever to overturn government, and to raise upon its ruins, a fanatical fabric, whose walls shall be dark with the gloom of superstition, and from whose battlements the chains of slavery shall be flung out over the whole land; but your success, and the steady progress of your opinions are to destroy all false notions concerning Deity, which have marred his character and stained its attributes with the blood of cruelty, and made Him like unto man, revengeful and malicious. And in place of these you are to raise the broad banner of universal love and good will from God to man on earth, and to teach the duty of our expressing *that good will* toward all mankind, whether Jew or Christian, Heathen or Gentile, Scythian or barbarian, bond or free.

But this object is not to be accomplished by the spear and the javeline of the untamed and lawless crusader, or the musket of the Catholic of by-gone centuries—is not to be fulfilled at the cannon's mouth, or at the point of the bayonet, but by the mild arms of Him of Nazareth; by a constant exhibition of the influence of your sentiments upon the heart and life, towards your brother man; by causing your conduct to confirm your assertions; by the hearty culture of peace and virtue in the community, and by doing unto others, in all circumstances, as you wish they should do unto you. These are your arms; and if steadily perserved in by all, will supersede the use of the cannon and the helmet—will strangle war and bury fightings among men, in everlasting oblivion—will regenerate the world—discourage profanity—destroy vice—root up evil, and generate a sober, manly piety, and gratitude to God for every gift we enjoy, for every expression of his bounty as seen in nature, and for the revelation of his spiritual blessings; in fact, will give a hearty tone to the now irregular pulse of community.

Let it not then be understood that you raise this temple, that you may worship God through a licentious doctrine; for you raise it not, to inculcate sentiments that will lead on to vice and to blight the fairest prospects of community; to let loose all the passions in an unholy war, and to urge men to yield themselves up to all manner of iniquity; but you raise it because you believe that "the Lord is good unto all, and that his tender mercies are over all his works;" for you see manifestations of his endless love, scattered in thick profusion over all the grand volume of nature—you raise it because you feel gratitude to Him for sending his Son to burst the gates of death, to give comfort to the mourner, hope to the despairing, and guidance to the prosperous—you raise it because you realize that God is good in pointing out the way of happiness to all, annexing rewards of a most exalted character to the paths of the virtuous, while he has warned the wicked of the punishments held in store for every crime, and that every infliction of the rod is to produce reformation—you raise it because you wish to lift your voices in thanksgiving, and your spirits in prayer to God, for revealing to you the glorious plan of the restitution of all human beings to holiness, that evil shall be destroyed, that tears shall be wiped away, that death shall be annihilated, and universal life shall reign to the happiness of all intelligences.

Such, then, my brethren, is your object for raising this temple. It is now commenced. Its foundation is already spreading its stony form for the reception of the building. Soon it will raise, and give new energy to your cause, and prosperity to your society. But this will not be all—for of this material building, you will see a temple of influence rising upon the everlasting foundation of men's affections, which shall out-

spread your faith and widen your borders—a temple which shall live, when *this* shall have decayed and mouldered to the dust, a mass of crumbling ruins.

Go on, then, brethren, conquering and to conquer—fearlessly express your opinions—show by your conduct that your faith has a benign influence upon the heart, and is calculated to break down unnatural distinctions in community, to bind neighbor to neighbor by the three-fold cord of love, and to assist and build up virtue among men—show them that you are honest and sincere in your belief of the restitution, and soon will your temple be filled with devout worshippers and warm hearted friends, who will rejoice in your prosperity and weep in your adversity. Go on, then, under the blessing of our Savior, and believe me, the blessing of nature's King and the Scripture's Author will be and abide with you, whispering in your hearts, "Well done good and faithful servants, enter ye into the joy of your Lord." Amen.—*Mag. and Adv.*

N. H. ASSOCIATION.

This Association met in Lempster, on the 23d ult. Br. Warren Skinner, was chosen Moderator, and Br. W. S. Balch, Clerk. The following resolution in favor of the Expositor was passed. Sermons were preached by Brs. Balch, Moore, Skinner, Wright and Bartlett. Brs. Skinner and Bell of Vt. and Cooper and Balch of N. H. were appointed a Committee to confer with the different Societies on the propriety of forming a United Convention in the two States, for the better promotion of the cause in which they are engaged. The Association adjourned to meet in New-London, N. H. on the 4th Wednesday in May, 1833.

Resolved, That this council highly approve of the UNIVERSALIST EXPOSITOR, as being a very valuable publication, which does honor to the cause of Universalism—and we cheerfully commend it to the favorable attention of the public generally, and to the Universalists in particular.

CIRCULAR.

The New-Hampshire Association of Universalists, to all that have obtained like precious faith with us, through the righteousness of God, and our Savior Jesus Christ.

Dearly Beloved Brethren—By the good pleasure of our heavenly Father, it becomes our agreeable duty to address to you this annual Circular, testifying of those things which relate to the prosperity of our Zion.

At no former period have the friends of Universal Grace had greater reason to be thankful, to be glad and rejoice, than at the present, for never has the doctrine of divine love been in a more prosperous condition. The tidings brought to our ears from the different societies in our fellowship were truly good. We not only learned that our members are steadfast and increasing, but that there has been a general increase of knowledge, of piety, and of love; and a deeper attention given to the moral and purifying principles of the gospel, which quicken and sanctify the affections of the heart, dispel doubts and confirm faith and hope in a life of immortal blessedness beyond the grave, convince unbelievers of the truth of God's impartiality in the redemption of his creatures, and soften the asperity of our religious enemies. We love and prize our doctrine most because it exerts so salutary an influence on the condition of society, producing the peaceable fruits of righteousness, cheering the desponding in soul, and elevating the affections to God. What, save the preaching of liberal sentiments, could have effected so material a change in the religion of our country, as has taken place within fifty years? That there has been a great change the most indifferent observer cannot deny. Formerly, it was heresy to give the

least countenance to a religious opponent. Now preachers and societies are esteemed the highest who are the most liberal in their views and feelings. Even the strictest among us boast of the liberality of their minister, and his liberal sermons. And what was once sound doctrine, is now looked upon as a dangerous error. What, I would again ask, has effected this change, if it be not the spread of that truly liberal doctrine in which it is our happiness to believe?

Another important change is also being effected, which is intimately allied to our prosperity as a religious denomination. We have found that our doctrine has *spirit and life*; that it lays hold of the feelings, and renews and sanctifies the heart. The approbrium heaped upon us, and the determined opposition we have had to encounter, may afford a satisfactory excuse for the course that has been pursued. But we have now arisen to that elevation which demands of us a different course; and a general willingness seems to prevail to make the needful change. Let us then, dear brethren, on a review of these things, endeavor to cultivate, *practically*, those benevolent principles, which form the distinguishing characteristic of our sentiments—peace and good will among men—impartial love to all.

Although there has been much commotion in the religious world, and much of the spirit of proselytism, during the past year, yet we have suffered no diminution in numbers, and have no reason of complaint, that a spiritual famine has visited us. And we deem it our duty to state these things, that false reports may be corrected, and the hands of our brethren strengthened.

By looking over the minutes of our present session, it will be seen that all present were unanimous in favor of forming a union Convention of the States of New-Hampshire, and Vermont. So far as we have ascertained, this is the opinion of all residing in the two States. We hope all Universalist Societies will take this subject into consideration, and express their minds as proposed by the resolutions passed at our meeting.

Wishing you peace and prosperity, and an advancement in moral and religious improvement, beloved brethren, we bid you farewell. May the blessing of God attend you.

By order. W. S. BALCH.

FOR THE CHRISTIAN MESSENGER.

AN ESSAY ON THE RESURRECTION.

No. V.

John v, 28, 29, next claims attention, and shall be considered in connexion with *Daniel xii, 2*, which is generally understood to be a parallel passage, referring to the same subject, and teaching the same sentiments.

"Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."

As all our hopes of a future existence depend on the fact that there shall be a resurrection of the dead; so all our hopes of happiness in that mode of being, entirely depend on the nature of the resurrection state. If the principles of immortality be such, as shall necessarily exclude sin and suffering from the spiritual world, then "ALL, that witness a resurrection from the dead, shall be equal to the angels of God, and be constituted children of Jehovah; because children of the resurrection." But providing the future state be analogous to the present, subject to the same imperfections, the same, nay, more direful evils—the same mutations, and the same principles of existence and of action. Or providing man is to be, through all time and space,

what he is found to be *here*—possessing the same passions, propensities, and ignoble desires, the same motives, feelings, and affections, and never witnesses “a change” after death in the constitutional principles of his being—a change transforming him from corruption to incorruption, from sin to holiness, from weakness, dishonor, and death to power, glory, honor, and everlasting life; then an infinity of evils may yet be treasured up in the Magazine of Eternal vengeance, reserved for perishing mortals to the period, when they shall awake from their unconscious slumbers to begin anew their journey and their life. It is therefore of the greatest moment, that we acquaint ourselves with this truly sublime subject in which we are so deeply interested.

As the texts of scripture standing at the head of this No., are supposed by many to teach expressly the doctrine of misery beyond this life, notwithstanding so much has already been said on this matter, that the subject seems entirely exhausted, rendering every additional remark apparently superfluous, yet I shall pay all the attention to these passages, which the nature of the case demands, or my limits will allow.

In the interpretation of an isolated or obscure passage of Scripture, we ought to be extremely cautious, how we force constructions upon it, that are contradictory to the most plain and simple declarations of revealed truth, or, that are repugnant to the general tenor of the sacred oracles of Divine revelation. I have often been somewhat amused, as well as surprised, to hear distinguished Theologians, celebrated for their critical discernment, and Biblical knowledge, quote the texts we are noticing and urge them as proof positive, that there shall be a difference of moral character and of conditions, in the future world—for not only do the contexts forbid such expositions, but the whole system of gospel grace is at war with such doctrines.

The question naturally suggests itself to the mind—if man be an *heir* of immortality and endless bliss, how, or by what means came he in possession of the right of inheritance? Has he purchased this *title* by aught that he has done? Is it secured as a reward for obedience, industry or good economy? Or, is it a free, unmerited *gift*, bequeathed as the legacy of the rich donor, irrespective of character, and conditional works? If there be an infinite difference in the condition and circumstances of men in the invisible world, what is the assignable cause of this difference? Has *one*, by his moral and religious conduct merited celestial fruition, while *another* by his vicious actions and evil disposition has deserved undying pain? There is no sentiment more explicitly taught in the Bible, or one in which the christian community is more agreed, than that “eternal life” in the abstract, is the *gift* of God, freely dispensed through grace—“not by works lest any man should boast.” The question then arises, if works are not regarded in the bequest of Salvation through Christ, why does not one individual stand in the same condition as another, relative to the bequest of life and salvation? Does God in the exercise of his impartial goodness, and the equitable administration of his affairs, dispense “eternal life” to one and withhold it from another? The thought is blasphemous—highly derogatory to the character of the infinitely benevolent Jehovah, whose superlative goodness is manifest in all the stupendous works of his hand. It may however be urged, that though the works of the creature profit nought, as respects securing salvation, seeing after he has done *all*, he is but an unprofitable servant, yet the good required as prerequisite to securing heaven and happiness, consists in *believing* on the Lord Jesus Christ, and receiving him as our Savior and Redeemer. And this is necessary to salvation; for though the

gift of God, which is eternal life, is secured by the blood of the COVENANT, and dispensed through grace, yet no application of the atonement can be made to the sinner, till he performs the good, *in the exercise of faith*, demanded at his hands. In answer to this proposition, let it be carefully observed, that God pronounces no man *just* until he is *just*: for this would be contrary to truth. Hence if he justify the ungodly, it is by reducing them to a state of righteousness and true holiness. The salvation of God is the *justification of life*, and consequently, if we have *faith* which does not so work by love to the purification of the heart, as to produce corresponding works of righteousness, we are not *justified*—our *faith* is both dead and vain, see James 2. 1 Cor. 13. Matt. 25. 1 Tim. 1, 4. From the above quotations or texts referred to, it is evident that the good required of us, consists in the exercise of “charity out of a pure heart, of a good conscience, and of faith unfeigned.” In the 25th Chap. of Matt. Jesus expressly states, that the preparatory qualifications prerequisite to the enjoyment of the Lord and his kingdom, consist, in the exercise of that charitable disposition which brings relief to the distressed and administers comfort to the needy. It was said to the penitent thief on the cross, that he should be ere long with Jesus in PARADISE. Now providing that *good* or *charitable* works are essential to salvation, as we have no evidence that the thief did work the works of righteousness, we either must conclude that the declaration of the Savior is untrue; or that there is an exception to the general rule. Either of which would relax our confidence in the testimony of our Lord. On the hypothesis, that *immortal life and glory* are to be enjoyed in consequence of any thing the creature has done it must be evident to every candid mind, that though salvation is by Christ, and not by works, yet it is secured by mankind, for, or because of their works: as none can enter the kingdom of God, but such as have done sufficient *good* to recommend them to the favor of Heaven. This is making *eternal life* a *gift* with a vengeance. The apostle Paul has some very pertinent and appropriate remarks on this subject. “O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you? This only would I learn of you, received ye the spirit by the works of the law: or by the hearing of faith? Are ye so foolish? having begun in the spirit are ye now made perfect by the flesh?” “Now to him that worketh is the reward not reckoned of *grace*, but of *debt*. Therefore if salvation be by grace, then it is not of works, otherwise work is no more work.” Gal. iii, 1, 3. Rom. iv, 4. and 11, 6.

But notwithstanding the apparent difficulty this sentiment engenders in reconciling the doctrines of theology, it is tenaciously maintained, that the passages under consideration unequivocally teach, that different states are assigned to mankind in the invisible world on account of the difference of characters sustained in this. Without delaying to prove that all mankind individually and collectively do both *good* and *evil*, thereby rendering them both meritorious of favor, and obnoxious to punishment—and that the popular notion would exclude from the kingdom of Heaven all Pagans, Jews, Mahometans, and those who die in infancy and idiocy, let us proceed to inquire, why it is apprehended, that these passages necessarily teach that there will be a difference of condition in the spiritual states of men, on account of a difference of character and conduct maintained in this life. The only assignable reason for this conclusion is, that the peculiar phraseology of the language employed, plainly involves the sentiment. People are said to awake from the dust, and to come forth from the graves unto a

resurrection. From which it is inferred, that a state of immortality is alluded to. I have shown in a preceding No. that *anastasis* rendered *resurrection*, though the common term by which the resurrection, commonly so called is expressed, nevertheless, “simply denotes, being raised from inactivity to action, or from obscurity to eminence, or a return to such a state after an interruption.” And that it was like death used in a figurative sense to express man's moral condition; which makes it evident, that nothing very logical or conclusive can be drawn in favor of a literal resurrection being taught in any passage, from the fact that *anastasis* occurs therein. As to the representatives of people rising from their graves, it must be obvious to every one the least acquainted with the writings of the Jewish prophets, that such language was frequently used by the Jews to represent a moral or political change of individuals and nations. Relative to this particular, Dr. Whitby remarks, “that *oi nekroi, the dead*, in Scripture, doth often signify, not those who in a natural sense are dead by dissolution of the soul and body, but those who are spiritually so, as being alienated from the life of God, and dead in trespasses and sins; as when the Apostle saith, *the widow that liveth in pleasure, is dead while she liveth*. 1 Tim. v, 6. And unto the church of Sardis, *thou hast a name, to live, and art dead*. Rev. iii, 1. And when Jesus speaks to one of his disciples, thus, *follow thou me, and let the dead bury their dead*. Matt. viii, 22. This is a phrase so common with the Jews, that as Maimonides informs us, they proverbially say, the wicked are dead, even while they are alive; for he, saith Philo, “who lives a life of sin, is dead as to a life of happiness”—his soul is dead and even buried in his lusts and passions. And because the whole Gentile world lay more specially under these most unhappy circumstances, the Apostle styles them *sinners of the Gentiles*, Gal. ii, 15. It was proverbially said by the Jewish doctors, the heathen do not live, and they in scripture are more peculiarly intended by that phrase. Hence the Apostle saith to the Ephesians and Colossians, Eph. ii, 1, Col. ii, 13, that they were dead in trespasses and sins: and brings in God thus speaking to the Gentiles, “awake thou that sleepest and arise from the dead, and Christ shall give thee light.” Thus Ezekiel is found speaking, Chap. xxxvii, 11–14. “Then he said unto me son of man, these bones are the whole house of Israel: behold they say our bones are dried, and our hope is lost, we are cut off for our parts. Therefore prophecy and say unto them: thus saith the Lord God, behold, O my people: I will open your graves and cause you to come up out of your graves and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your grave, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it and performed it, saith the Lord.” This language is equally as expressive of a literal resurrection, as that employed in John v, 28, 29. And no one hesitates to acknowledge that the Prophet in the above quotation speaks of a moral and political revival of the Israelitish nation. Nothing therefore follows from the phraseology employed by Jesus in the passage we are noticing, that he had reference to scenes occurring in another mode of being. And I shall attempt to demonstrate in a future No. both by the context, the obvious meaning of the parallel passage in Daniel, and by other corroborating testimony that our Lord in the paragraph before us, had no allusion to a future world, but to things witnessed in the earth.

L. L. S.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, JUNE 23, 1832.

REMARKS ON REV. XXI, 9.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

It is a singular fact in the history of the doctrine of endless misery, that a very considerable part of its proof is supposed to be found in the book of Revelation—a book confessedly replete with figurative language—a book which probably never has been explained, and which few have even pretended to understand. We shall hardly be persuaded to believe the awful doctrine of endless torments on any evidence but that which is explicit. We must have a “thus saith the Lord,” in plain and unequivocal language. Of such a character we do not regard the passage at the head of this article, nor indeed any other that has ever been quoted from this book. And we ask candid christians the important question, if they can believe that a God of justice, to say nothing of his mercy, would threaten, and foretell the interminable wretchedness of a human being, and yet do it in language so figurative as to leave mankind in doubt, whether it had allusion to this or the future world?

That we have not mistaken the facts in this case, will appear evident to all who are disposed to examine the subject. But that we are correct in the statement, that the book of Revelation has not been explained and that it is not understood, we beg leave to quote a paragraph from Dr. A. Clarke's introduction to it.

“My readers will naturally expect that I should either give a decided preference to some one of the opinions, stated above, or produce one of my own: I can do neither; nor can I pretend to explain the book: I do not understand it; and in the things which concern so sublime and awful a subject I dare not as my predecessors, indulge in conjectures. I have read elaborate works on the subject, and each seemed right till another was examined. I am satisfied that no certain mode of interpreting the prophecies of this book has yet been found out; and I will not add another monument to the littleness or folly of the human mind, by endeavoring to strike out a new course. I repeat it, I do not understand the book; and I am satisfied not one who has written on the subject knows any thing more of it than myself.”

With such a declaration before us, from a man who we believe was never accused of under-rating his own acquisitions and talents, we cannot but feel surprised at the constant exertions of multitudes, among whom are included many clergymen, to press into the service of the dogma of endless misery, various passages from the book of Revelation. But this surprise great as may be, is far less than what we feel at the conduct of Dr. Clarke himself. After most unequivocally confessing that he did not understand the book, he proceeded in many instances to offer expositions which plainer scriptures could hardly justify. For instance, on the phrase “this is the second death,” the learned Dr. very boldly remarks, “The first death consisted in

the separation of the soul and body, for a season; the second death, is the separation of the body and soul from God forever. *** By the first, the body is destroyed during time; by the second, body and soul are destroyed throughout eternity.” This we acknowledge an easy method of proving endless misery. Still it is certainly strange, that one who did not understand a book should yet venture such an exposition of a phrase found only in that book, and to which, perhaps, there is nothing analogous in the whole word of God.

The above remarks will show our respected correspondent who asks an exposition of the above passage why we do not comply with his wishes. We would not affect knowledge, where Dr. Clarke confesses his ignorance.

We would just observe, however, that some years ago it was the prevalent opinion that hell was a place of literal fire and brimstone. That awful doctrine has in a good degree gone the way of all the earth. A few years more will convince mankind that even the lake of fire and brimstone, may have been in this, as well as in the future world. This phrase, it is known, is found but five or six times in the Bible, and these exclusively in the book of Revelation. In the first instance of its use (Rev. xix, 20,) we are told that the *beast* and the *false prophet* “were both cast ALIVE in the lake of fire burning with brimstone.” No one, who will trouble himself to read the chapter of which this is a part, can doubt that the *beast* and *false prophet* were on the EARTH, and yet they were cast ALIVE into the lake of fire. But how could they be cast alive into the lake of fire, if that lake be in the future world? Again it is found chapter xx, 10, where it is said, “And the devil that deceived them was cast into the lake of fire and brimstone, where the *beast* and *false prophet* are, and shall be tormented DAY and NIGHT forever and ever.” Here the lake of fire spoken of, is where the transitions of *day* and *night* are known, which is presumptive proof at least, that it was on this earth. Two instances of its occurrence are supposed to be point proof that the lake of fire must be in the future world, (xx, 14, 15.) This supposition is founded on the fact that the event took place subsequent to the destruction of HEAVEN and EARTH. Now if one will be candid enough to read the succeeding chapter he may satisfy himself whether this fleeing away of heaven and earth was literal or not: for he will find that immediately after, John “saw a new heaven and a new earth,” and “the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride for her husband,” and he heard a voice out of heaven, saying, “Behold, the tabernacle of God is with men and he will dwell with them,” &c. Should we still be urged to offer our opinion on the passage before us, we would with becoming diffidence reply: It seems to us evident that the lake of fire belonged exclusively to this world. And we are much disposed to think that Malachi iv, and this passage are nearly parallel. We also think Matt. xiii, 37—43 and 47—51, parallel with both. In other words, we think them all descriptive of that awful destruction which the Jews suffered in the overthrow of their city and polity. S.

NECESSITY OF STUDY.

The gospel is a system of Divine Truth based on a few, we might say, one simple principle, “God is love,” and extending so as to embrace in its various bearings almost every thing that pertains to human happiness. It is distinguished for its beautiful consistency in itself, for its general analogy with the voice of nature and the dictates of enlightened reason. It is easy even to a weak capacity, so far as its most important duties are concerned, so far as motives for christian action are to be drawn from the inspiration of hopes, or the influence of fears.

But is it hence unnecessary for the minister of Christ to meditate? Is he to trust to the impulse of the moment for his direction and wisdom? No. It is the duty of the public laborer in the vineyard of his Lord to be prepared by reflection for the duties he is called upon steadily to perform. The fact that the gospel system is simple and easy, renders it not the less necessary to study. There are many things besides connected with the religion of Jesus that are difficult, in the language of Peter, “hard to be understood.” There are subjects upon which much learning and talent have been expended, which are still far from being lucid. But granting all was easy, let there be no obscurity and yet he who will become a good minister of Christ, must meditate much, we had almost said constantly, that his profiting may appear unto all. No one doubts that the primary and fundamental rules of arithmetic are simple and easy. Yet every one knows, who knows any thing about it, that study, meditation is almost indispensably necessary to fit a person for inculcating the principles of that science upon the youthful mind. And parents generally understand that their children's progress in any branch of education is in exact ratio to the real acquaintance their tutor has with his business. It is unfortunate for that school which is governed and taught wholly on routine, where the instructor vainly fancies he has acquired all the requisites for success, and supposes that farther reflection and study are unnecessary. It is equally unfortunate for that church or congregation whose pastor imagines every thing so easy that it were folly to spend time in meditating upon what pertains to his profession. If he could make no improvement in his creed—which in this age of fallibility is hardly to be imagined—it would seem he might by meditation and study discover new methods of illustrating, and more effectual processes of reaching and affecting the hearts of his hearers; as the teacher of science, although he always has the same lesson to inculcate, searches for different modes to express its principles, and fix them upon the pupil's mind. S.

DR. THOMAS BROWN.

It might be hazardous for us to assert that this distinguished scholar was a Universalist. We know men sometimes speak in equivocal language, and while they adhere to a creed as rigid as may be, their writings breathe a far milder and more liberal spirit. One cannot have read the well known Hymns of Dr. Watts without having observed the obvious disparity in his views and feelings. We propose to make

two or three extracts from the celebrated Lectures of Dr. Thomas Brown, on the Philosophy of the Human Mind. In doing this we will not venture the assertion that Dr. Brown was a Universalist; but it is evident, that he knew too well the meaning of language, not to be aware that such a doctrine was fully implied in what he said. The quotations we make are from the 10th and 30th Lectures. After quoting from Pope the lines

"When the proud steed shall know why man restrains
His fiery course or drives him o'er the plains;
When the dull ox, why now he breaks the clod,
Is now a victim, and now Egypt's God,
Then shall man's pride and duress comprehend
His actions', passions', being's use and end,"

he adds, "Our Divine Author has not left us even now to darkness like this. We know in a good measure the use and end of our actions and passions, because we know *who* it is who has formed us to do and to bear—and who from his own moral excellence cannot have given us any susceptibility, even that of suffering, which does not tend, upon the whole, to strengthen virtue, and to consecrate as in some purifying sacrifice, the sufferer of a moment to affections more holy, and happiness more divine."

Again, speaking of the Deity, he says, "What confidence do we feel, in our joy, at the thought of the Eternal Being from whom it flows, as if the very thought gave at once *security* and *sanctity* to our delight; and how consolatory in our little hour of suffering to think of *Him* who wills our happiness, and who knows how to produce it even from sorrow itself, by that power which called light from the original darkness, and still seems to call, out of a similar gloom, the sunshine of every morning. Every joy thus becomes gratitude—every sorrow resignation."

Such sentiments are becoming the man and the christian. They are worthy of that great and good Being who deigns to call us children and to constitute us heirs of immortal blessedness. We wish they were more prevalent. How much happier might this world be if all men could come to see such "moral excellence" in God—could they feel that suffering and sorrow were designed by the wise and benevolent Creator to lead to "affections more holy and happiness more divine." S.

SUBJECT OF COMPLAINT.

That the cause of Universalism is rapidly progressing in America, is a fact which no one at all acquainted with the subject can for a moment doubt. Throughout New-England its present advancement is unprecedented. The same may be said of New-York. In this State we have about sixty preachers actively engaged in disseminating what we believe to be religious truth. In addition to this we have five Universalist periodicals issuing eight or nine thousand copies weekly. With such means our progress is easily accounted for. But there is one subject of universal complaint, at least so far as our acquaintance extends; we allude to the almost exorbitant prices of all books, pamphlets, &c. which treat upon our distinguishing sentiments. We make no pretensions to a knowledge of the actual cost of the various Universalist works now in market, but we do know that the sale might be very much increased were our books sold at reduced prices. We are aware of the common observation that the price of our books is necessarily high, because the sale is limited; but we think there is more truth on the other hand in the supposition that the sale is limited because the price is high. It is generally true that confirmed and active Universalists obtain our books at the present rates. Here however the sale ends, and our books which were designed to be a public benefit, only extend their influence over that part of the community which least requires it. So far as the

interests of the cause are concerned it is plain that our books, pamphlets, &c. should be sold at the minimum living profit. And we think it might be shown that the publishers themselves might realize an equal if not a greater advantage by such a policy than by the present. We have not time to enter into a particular calculation, but we wish to call the attention of publishers to the subject, and we hope the time is not far distant when our books may be afforded at a rate from 12 to 20, and our pamphlets at 50 per cent cheaper than at present. S.

PHILADELPHIA LIBERALIST.

We have received the second number of a weekly periodical bearing this title, just commenced in Philadelphia, owned and conducted by Br. Zelotes Fuller. It appears in a very neat dress on a medium sheet, folio, and is furnished at two dollars a year payable in advance. The work we presume is needed in Pennsylvania, and it is our hope that it may meet with good encouragement. No inconsiderable exertions however, will be necessary to give it a general circulation and a permanent standing. We heartily wish Br. Fuller success corresponding to his zeal and labors. S.

BOSTON ASSOCIATION.

The Boston Association met at the house of Br. T. J. Greenwood, in Marlborough, on Tuesday evening, June 5th, 1822. Br. SEBASTIAN STREETER was chosen Moderator, and Br. SYLVANUS COBB, Clerk. The association granted letters of Fellowship to Br. Thomas B. Thayer, and conferred Ordination on Br. Elbridge Trull. Brs. S. Streeter, S. Cobb, and W. Balfour, were appointed a Committee of Discipline. A plan was deliberated upon for the formation of a Society for the benefit of indigent and destitute widows and orphans of deceased ministers. Brs. S. Cobb, L. S. Everett, C. Gardner, S. Streeter, and H. Ballou, 2d were appointed a committee to take the subject into consideration, and report at the semi-annual session, the best method for carrying it into full execution. Brs. L. R. Paige, T. Whittemore, and D. D. Smith, were appointed a committee to confer with the "Old colony Association" on the subject of forming a state Convention. Sermons were delivered by Brs. C. Gardiner, L. S. Everett, H. Ballou, 2d, T. Brimblecom, and S. Streeter.

FOR THE CHRISTIAN MESSENGER.

NEWARK, N. J.

Perhaps there is not a town in the Union, in which Limitarianism is more deeply rooted and where the doctrine of God's Universal efficient grace is more virulently opposed than in Newark. A few individuals, friends to our cause, have for years struggled against the popular current of a fashionable religion. Seldom have they been able to obtain a suitable place of worship. Last Sunday, the writer of this visited this town expecting to deliver a message of love. No convenient house could be procured. Near the centre of this village is a beautiful green. Notice was given to hold our meeting in the open air. The hour arrived, the rays of the sun were intercepted by the adjoining trees and houses, the people assembled, and there, beneath the wide spread canopy of heaven, we peaceably worshipped our beneficent Creator. The congregation was large, respectable and attentive. And it is due to the audience to state that the utmost decorum and propriety were regarded. From the expressions which I read in their countenances, I was led to indulge the hope that the period is not far distant, when in this beautiful town a house will be erected and dedicated to the God of the whole earth, in which sentiments will be taught, honorable to our heavenly Father, and conducive to the virtue, peace, and

happiness of man. This hope is the more warmly cherished in consequence of my having resided for years in this place. S. J. H.

June 19th, 1832.

FOR THE CHRISTIAN MESSENGER.

THE HUMAN MIND.

Volumes have been written on the human mind. The various powers have been considered, yet how little do we know of its real nature. Man has traversed distant continents; he has humbled mountains and exalted vallies; he has transformed deserts and forests into smiling fields and opulent cities; he has burst through the very elements that encircled him, and made the winds, the ocean, and the earth, subservient to his use, till he has even ventured to play with the lightnings of heaven! He has done more. He has soared through the heavens, and counted worlds, and suns, and systems, all in motion, and peopled the whole with life and happiness. One more thought would add grandeur to the scene. It is that the harmonious concert may be eternal!

Astonishing and humbling as the truth may be, man has as yet remained ignorant of himself! In contemplating worlds without, he has forgotten or overlooked the world within! He has spread over the earth the fairest flowers and the choicest plants, while he has neglected the cultivation of his own mind! He has built a heaven, and peopled it with images of beauty and joy, and forgotten that he can rear a brighter heaven within his own soul!

In thus contemplating man's ignorance of himself, we are led to inquire into the various causes. In making such inquiries, we find ourselves in a labyrinth, with scarcely any guide to conduct us through all its dark and intricate windings, into the broad light of day. The history of error would make a larger volume than the history of truth. Two causes only will now claim our attention; the doctrines concerning the *origin* and the *destiny* of our race. The following language conveys our whole meaning:—"Man is born to an absolute moral inability, impotent to all moral action, passive to the influence of all good motives, unable not only to find a remedy for his depravity, but to derive, to value or to use a remedy when provided; and destined to everlasting misery." Such views have been taught in Christendom for centuries. Some slight improvements have been advanced from their advocates in consequence of increasing light and knowledge on other subjects, but the results still wear a tremendous aspect! Well may we ask, what can induce man to look within himself, or to learn his destiny? As well might we persuade him to delight in contemplating a pit of infernal monsters. No wonder he has sought out the lovely scenes of nature, and preferred the cultivation of any thing rather than the powers of his own soul! He is "born to an absolute inability," obliged to say, in the beginning of his career, "to corruption thou art my father;" and "where is now his hope?" He has to struggle with his passions, to bear the ills of life, and to secure a future state of bliss. He can do little more than to look about him and to die. He feels as if on the confines of a tremendous precipice, "higher than heaven, deeper than hell!" He contemplates the past, the present, and the future condition of his race. He sees myriads momentarily falling from the giddy height. He is lost in the midst of such a scene. He cannot help believing, at times, that possibly "the capricious tyrant in the heavens" may dash worlds and systems to original chaos and everlasting night! He whose faith staggers not in reaching the awful result of the endless misery of part of his race, is fully prepared to believe any thing, however horrid, absurd, or revolting. He has arrived at the most tremendous and awful con-

elusion. Having received this, he is prepared for any work of horror; and you may make him a slave or a despot. Universal scepticism would be far preferable to such a faith. Lord Bacon well observes that "Atheism leaves a man to sense, to philosophy, to natural piety, to laws, and to reputation; all which may be guides to an outward moral virtue"—"but superstition dismounts all these, and erecteth an absolute monarchy in the minds of men."

I have spoken strongly in these remarks; but I have spoken of systems, not of men. There may be sincerity in error as well as in truth. There may be a blind adherence to a theory from the force of prejudice of education, and yet the best feelings of the heart be in favor of a doctrine directly opposite. Notwithstanding the popular belief of endless misery, we think Dr. Robertson's remark will bear universal application, though probably intended to apply to "savage tribes." "All hope for a future and more happy state, where they shall be exempt forever from the calamities which embitter human life in its present condition." But why talk of hope, if endless misery be true? As well might we hope to escape death. There is no hope. Despair is more befitting our world; for it is but a vast prison, containing victims for a never dying, tremendous state of being, where will be "Shrieks, the roaring flame, the rattling chain, And all the dreadful eloquence of pain."

Well may we indulge in the affecting questions of the poet:

"Father of mercies! why from silent earth,
Didst thou awake and curse me into birth?
Tear me from quiet, ravish me from night?
And make a thankless present of thy light?
Push into being a reverse of Thee,
And animate a clod with misery?"

But hark! I hear a sound. No thunders peal, no lightnings flash. It is from the skies. Angels are striking their golden lyres. They sweep through heaven's wide arch, proclaiming "glad tidings of great joy to all people"—"Glory to God in the highest."

"Darkness and doubt are now flying away,
No longer I roam in conjecture forlorn,
So breaks on the traveller, faint, and astray,
The bright and the balmy effulgence of morn.
See truth, love, and mercy, in triumph descending,
And nature all glowing in Eden's first bloom!
On the cold cheek of death, smiles and roses are
blending,
And beauty immortal awakes from the tomb."
C. S.

MORALITY.

As true and vital religion or piety is a natural offspring of a knowledge of the pure doctrine of divine truth, so morality is the necessary production of vital religion. In fact morality is religion, for it is a part of one indissoluble system, comprehending doctrine, religion, and morality. In this view of the subject, doctrine, religion, and morality are one, like the root, the stalk, and the fruit. In order that the tree may be good, the root must be so, and in order that the fruit may be good, the tree must be good.

The religion growing out of false doctrine is impiety, though it may boast of the greatest zeal for God; and morals growing from this false religion and doctrine, are of the same impure character.

It may be profitable, especially to young persons and children, to have a miniature of the tree above mentioned, that the whole may be comprehended with ease.

Let the children then carefully examine the affections, desires, and provident conduct of parents towards them: here they have a representation, though imperfect, of the true doctrine of God our heavenly Father, manifested through Jesus Christ, and likewise in all his Divine Providence.

Then let the children duly consider of this

love, compassion, and goodness of their parents, and examine carefully the natural effects which a knowledge of the parental character works in their hearts and affections towards their parents; and they will hereby understand that their love to their parents has its origin in their parents' love to them. This love to parents is a miniature of true piety towards God. Now let the children carefully inspect the operations of their love to their parents, growing out of the impartial love which the parents exercise toward all their offspring, and they will find, if they follow the duties of this love, it will lead them to love one another; and this love to each other will lead them to do good one to another. This is morality in miniature; for as children of the same parents ought to conduct themselves toward each other, so does the christian morality lead us to treat all mankind.

In this way, even children may be taught the great and important principles of doctrine, religion, and morality, with as much ease as they can be informed of the process of raising the bread they eat. And this knowledge, when obtained, will be the bread of life to their souls.

But if we have to communicate to our children in the first place, that they are naturally entirely opposed to God, and that their Creator's wrath burns with awful vengeance against them; and if we go on, in the common way, to fill their tender minds with the horrible story of their being tortured in the flames of never ending misery, in vindication of the justice of God, &c. &c. After these sentiments are once riveted in the minds of our children, it will be a long time before they can ever think of God with the least delight; nor will they ever, until these early erroneous notions are effaced from their minds.

The immorality growing from those horrible notions of the divine Being is just as easily traced to its cause, as the morality, above presented in miniature, is traced to its fountain, which is the love and goodness of God.—*Boston Trumpet.*

Br. Lucius R. Paige, late of Sandy Bay, Mass. has received and accepted an invitation to take the pastoral charge of the Universalist Society in Cambridgeport.

MARRIED.

On Thursday evening, 14th inst. by Rev. Dr. Selick, Isaac Bloomer, Esq. and Miss Harriet Rhoades, daughter of the late Isaac Rhoades, Esq. In the Orchard-street Church, on Thursday evening, 14th inst. by Rev. T. J. Sawyer, Mr. Albert Bogart and Miss Sarah W. Ellison.

DIED.

In this city, on the 7th, inst. PARNETIO PHILOTAS WHEPLEY, aged 25. The death of this highly esteemed and deserving young man, merits more than a passing notice. He was a kind, affectionate husband, relative and friend, strong in his feelings and attachments—open hearted and generous to a fault. His society was extensively courted. His untimely death, in the bloom of manhood and usefulness, is universally regretted.

For several years past, Mr. Whelpley was known, and acknowledged to be, one of the first vocal performers of sacred music. On the evening of his death, his valuable services were expected at the Oratorio of the New-York Sacred Music Society, but instead, the unwelcome gloomy message was received, that he was no more! Death had laid his cold hand upon him, and summoned his soul away to a better and happier world, to join a HEAVENLY CHOR.

E. W.

In Lewiston, Juliana Russell, aged 24 years and 10 months. She was connected to a kind and tender companion, whose company she en-

joyed only about fifteen months, leaving an infant child to continue the image of his mother a little longer in the earth. When told that she could not recover, she expressed a resignation to divine Providence, that spoke the blessings of an established Christian faith; and when asked by a member of the Methodist Church, "Are you willing to die?" she replied, "I am not afraid to die—God is just, and will do well by me." Possessing her reasoning powers to the last, she was enabled to communicate her feelings clearly to her friends, so that she gave directions for the disposal of her articles, the care of her child, the place of her interment, and who she wished to select, as a minister of reconciliation, to preach at her funeral.—*Mag. and Adv.*

RELIGIOUS NOTICES.

Br. S. J. HILLYER will preach at Hightstown, Sunday, June 24th.

Br. B. B. HALLOCK will preach at Sing-Sing, Saturday evening, June 23d, and at Cortlandtown on Sunday, 24th.

Br. CHARLES SPEAR, from Brewster, Mass. will preach in Danbury and Newtown the first and second Sabbaths in July. The friends there can arrange the services at each place as will best suit them.

Br. B. B. HALLOCK will preach in Peekskill, Sunday, July 8th.

LETTERS AND REMITTANCES.

Received at this office, ending June 20th.

P. M. Avon; Rev. J. B. Berlin; W. B. Bristol, \$1; C. H. Yorkville 50 cents; J. B. K. \$2, and D. D. \$1 Brooklyn; T. P. W. Newark \$1; M. B.—W. D.—C. T. and I. S. I. each \$2—U. G.; R. M. N. and J. B. each \$1; R. S. B. \$1, 16 S. R.—P. D.—and C. B. each 50 cts. all of Norwalk; S. S. and J. B. Saugatuck, each \$2; M. M. O. Wilton, \$2; A. D. North Stamford, \$2; A. A. Bethel, \$1.

PROPOSALS

For the second volume of

THE GOSPEL ANCHOR.

C. F. LE FEVRE, of Troy, } Editors.
I. D. WILLIAMSON, of Albany, }

The first volume of the Anchor will be completed in June next, and the first number of the second volume will be issued the first week in July. Although the paper has only existed a year, and of course is still in its infancy, it has received a generous support, and is now circulated to above twelve hundred subscribers and patrons. A continued zeal on the part of its friends to extend its circulation, would soon raise the list to two thousand subscribers; and the Publisher respectfully invites their endeavors in promoting its interests. There are but few of our subscribers who might not, if the effort were made, procure each a new name to add to our list.

The Editors will continue to exert themselves in rendering the publication both instructive and amusing, by blending the "useful with the agreeable." To the more serious reading of sermons, religious discussions and scriptural illustrations, will be added religious intelligence, the progress of our holy cause, and moral essays on a variety of subjects. As the guardian of our civil and religious liberties, the Anchor will be found "faithful and fearless." The Editors stand pledged to the public as the uncompromising foes to religious domination, and they will narrowly watch, and vigorously oppose, every attempt which a crafty, aspiring, and ambitious priesthood may make to control the liberties and enslave the minds of the citizen, under the specious and imposing sanctions of religion.

TERMS.—The Anchor is published every Saturday, at No. 8 1-2 State-street, Troy, N. Y. at \$1.50 in advance, or \$2 if not paid within three months.

FOR THE CHRISTIAN MESSENGER.

MEMORY AND HOPE.

For a Young Lady's Album.

Sweet recollections, those of early days,
'Ere the cold world with all its darkling maze,
Of cares and sorrows, put our joys to flight,
Withering the heart's buds by its baneful blight.

But 'though those days of youth and joy be fled,
Hope o'er the soul her sunny visions shed,
Lends to the mind a pure and kindling ray,
To light her onward to eternal day.

N. Y. 10th June, 1832.

J. S.

THE MOTHER'S HOPE.

BARRY CORNWALL.

"Mother, do not mourn for me!
Better 'tis I leave thee.
Should I stay, and, day by day,
Sigh my very soul away?
I would never grieve thee,
Mother, tender! mother, dear!
But do not bid me linger here!

"In some other happier clime
I may lose my sorrow;
Other brighter days may rise—
Though, to-day, my spirit sighs,
It may smile to-morrow;
And hope again may gaily burn;
And, mother, then I will return.

"I would not leave thee, in thine age,
To care of any stranger,—
It is but for a time I go:
And to your arms, ere long, you know
You'll welcome your sea-ranger;
And many a stone and treasure gay
I'll bring you from lands far away."

"Peace, Gerald!" thus the mother said;
"Speak not to me of treasure,
Of foreign clime and precious stone;
Dost think a mother left alone,
To weep for thee hath leisure,
To dream of aught beneath the sky?
Alas! she can but grieve and die!"

"Know, Gerard, that the mother's heart
No second hope can cherish;
If he, whom she has fed from birth,
Should leave her lonely on the earth—
Poor heart!—she soon must perish!
A day of tears—a night of sighs—
And so the childless mother dies!"

FROM THE LADIES' MAGAZINE.

READING.

How may we derive the greatest advantages
from Reading?

A great deal of time is spent in reading; and
doubtless all are ready to acknowledge that much
of it is mis-spent.

We wonder how our fathers could live and
be happy without books: they would wonder
perhaps how we could waste so much of life
over them. We pity them for their want of
knowledge; they would pity us for our waste
of it. They made reflection and conversation
a substitute for reading, but we reverse it, and
too often make reading a substitute for reflection
and conversation. They could have little access to
the thoughts of others, and so they were compelled
to exercise their own. But we need not take
the trouble to think for ourselves, because the
opinions of great and wise men are so easily ob-
tained.

The two great objects of reading are intellec-
tual and moral improvement. It is unworthy
the dignity of rational beings ever to read solely
for amusement. Whenever we take up a
book it should be with one of those ends in view.

The first and most obvious rule for the at-
tainment of these two objects is, to be careful
in the choice of books. Those who read indis-
criminately every thing that comes in their way,
are likely to derive little benefit and much inju-
ry. The mind of such a person may be com-
pared to an old garret, where there is a little of
every thing, and all in disorder.

Having made a wise choice of our books, the
next thing is to adopt a wise method of reading
them. Here the greatest difficulty to be over-
come is indolence. The indolent reader prefers
the easiest way of reading, which is to let his
thoughts run on in the same stream with the
author's, or rather, not think at all; not troubling
himself to inquire whether in this assertion or
that remark the author is right or wrong. If
he meets with a word which he does not under-
stand, he will rather guess out its meaning by
the context, than take the trouble to look for it
in the dictionary. If an obscure sentence oc-
curs, he cannot be at the pains to study out its
meaning, and so it is passed by. Instead of
pausing at the close of each chapter to reflect on
its contents, he reads on, and chapter after chap-
ter is devoured, without giving the mind any
time to digest its food. When our indolent
friend arrives at the end of his book, instead of
stopping to analyze and take possession of it, he
immediately begins another—to go through with
it in the same careless manner; and thus goes
on with book after book, till his mind becomes a
confused mass of trifles and treasures.

The number and variety of interesting books
which this literary age presents, is very likely to
induce a careless and hasty manner of reading.
The habit of skimming books ought to be reprob-
ated. It is true there are many books which
do not deserve any thing more, but it is ques-
tionable whether such are worth reading at all.

Dr. Watts says, "whatever is worth reading
once is worth reading twice." Doubtless we
should obtain more knowledge and more men-
tal improvement from reading twenty books
twice, than from reading forty once.

After carefully reading and re-reading a book,
it is well to take a hasty review of its most
prominent and important ideas, and then write
a brief abstract, or what is still better, commit
it to memory, and make it a subject of conver-
sation on the first suitable occasion that presents.

I know the ready objection will rise in every
mind, that it would take too much time to go
through with all this ceremony over every book.
But it seems to be the only way to prevent the
time spent in reading from being lost.

It may not be amiss sometimes to do other
things in a hurry, but it is never good economy
to hurry our reading. A good book will always
pay for reading it well.

It is an excellent practice to select particular
subjects and consult different authors on them—
then make an analysis of their various opinions,
and form our own. This is called reading "sub-
ject-wise."

At the close of each day or week, we ought to
make out a list of the new ideas acquired in the
course of our reading. It is well occasionally
to look over the mental treasures—to see that
they are all bright and ready for use.

Though, probably, ideas once acquired are
never lost, they sometimes slip away into some
obscure corner of the brain, and remain for
years unnoticed by their possessor. S. J.

Few, perhaps, reflect, when they follow a
friend to his grave, that life itself exhibits little
more than a funeral procession, where friend
follows friend, weeping to-day and wept to-mor-
row. While we are talking of one, another
passes; we are alarmed, but behold a third!
There is, however, relief in this very reflection:
"My friend is gone, but am I weeping as if I
were to stay? Is he sent for in the morning?—
in the afternoon I shall certainly be called." In-
consolable distress, therefore, may ungird our
loins, may waste our hours, and cause us to
make fatal mistakes in the journey, but does not
bring us forward a single step towards meeting
our friends in that state where present joys and
sorrows will be recollected only as the dream of
a distempered night.—Cecil.

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